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## American Baptist Board of Foreign Missions.

## Arracan.

EXTRACTS FROM THE JOURNAL OF MR. COMSTOCK.

*Visit to the island of Cheduba.*

There are two assistants stationed on Cheduba, Thoo-pau-oung and Ko Tha-oo; the former at Cheduba town, which stands near the ferry landing from Ramree, and the other at a neighboring village. Mr. Comstock spent about a fortnight in circling the island, going from village to village and preaching "the gospel of the kingdom." More than twenty villages varying from twenty to one hundred houses each, were thus visited, and salvation by the cross proclaimed to congregations of from one to one hundred hearers. The reception of the message was generally favorable. Often the hearers "listened with great interest, and expressed their decided approval." At a few places, where the gospel had been offered before, "their curiosity had been satisfied, or, to use their own expression, 'their ears were filled.'"

Dec. 13, 1842. Left home at sunrise for Cheduba. After riding till about 10 o'clock, over a hilly, rough road, arrived at Kon-kau-bien, a village of thirty houses. Searching about the place for hearers, I found six or eight women sitting together, preparing cotton for the wheel, and commenced telling them of God and the way of salvation by Christ. They listened with much interest, and said, "We like your words. It is true, our idols cannot see when we worship them, or hear when we pray to them; they can do us no good; we want to worship the God who is never sick,—never grows old, and can never die."

14. Early this morning went on to Oo-gah, whence the ferry boat crosses to Cheduba. The boat was on the

other side, and not expected back till to-morrow. I found but few men in the village, and as my opportunities to do good here, seemed to be very limited, was glad to find a boat to take me over to C. this evening. Arrived at 10 o'clock, and took up quarters at Thoo-pau-oung's.

17. Early in the morning went to Ko Tha-oo's village, and, after breakfast, gave a short discourse from 1 Tim. i. 15, to fifteen or twenty men and women. At another village I had a dozen or more attentive hearers. An old man said, "We are divided among ourselves; some think Gaudama is God, and others believe in the eternal God; would it not be well for "*king Gumbane*" (Hon. E. I. Company,) to issue an order, that *we all* must worship the eternal God?" The old man is not singular in his ideas. Many would feel relieved, if the Company would abolish idolatry, and establish the worship of God in Arracan.

24. Started early for Pellen; two hamlets, of about twenty houses each. Stopped for the day at a kyoung between the two, and had twenty-five or thirty hearers. I here found a young blind man, of eighteen, perhaps, who had acquired a remarkable knowledge of the sacred books of Gaudama, and could repeat Pali for hours together. He was visiting the different villages, repeating to the people the sacred books, and receiving offerings in return. He was led into the kyoung to hold a discussion with me; which I wished to avoid, for it had been my aim since I left home, to make Christ crucified for sinners, as prominent as possible wherever I had been. I did not like, however, entirely to refuse all discussion with him, and, therefore, said, "You are learned in all the wisdom of the

sacred books, and we will not confine ourselves to the gods of this age merely; please explain to me the origin of the first God." After talking to the other people awhile, and quoting a few verses of Pali, he confessed that he knew nothing of the first god. I replied, "It is useless, then, for us to discuss the subject of religion. I commence with the beginning of all things, God, the first and the last; while you commence in the middle, knowing nothing of either beginning or end."

Jan. 2, 1843. Crossed over to Ramree. At the town of Cheduba, had few opportunities to talk to the heathen about Christ. The people so fully understand the truth, that they have no curiosity to hear more. They do not *feel* their need of a Savior; and being aware that they have nothing to gain by argument, they carefully avoid me.

On returning from Cheduba several villages were also visited on Ramree, notices of some of which will be given below. The following remarks are made at the close of the tour, but having reference chiefly to Cheduba, we insert them here. After speaking of the free distribution of tracts in former excursions, so that on the present occasion less than one thousand had been given, and only to those who asked for them, Mr. C. remarks,—

The amount of truth which I found to be already known, and the interest manifested in it, afford much encouragement for the future. The day may not be far distant, when the seed sown here, on every hand, shall spring up, and yield a rich harvest to the glory of God.

It was urged at Cheduba, and has heretofore been said there, "Let a missionary come and reside here—the children will all be sent to be taught by him in school; several are *now ready* to enter the Christian religion; others will follow, and soon it will be established here." Certain it is, that Cheduba is a most interesting and encouraging field for a missionary; and I *earnestly entreat* that one may be sent there *soon*. One fact was noticed by myself, and remarked by the natives; the unusually large number of pongees, who have cast aside the yellow garment and become *men* again, during the past year. May not this be regarded as a "sign of promise?"

*Villages on Ramree—Cavils of opposers.*

3. Just before dark, arrived at Keouk-dwa, one hundred houses.

While dinner was cooking, I read and talked to a dozen or more men about Christ. They said little in reply, but appeared uneasy, and sent two or three messengers in succession, to call three ke-on-tots, (learned men,) to discuss the subject with me. After dinner, I recommenced telling the people, of whom thirty or forty were present, about the way of salvation. After a while, one ke-on-tot inquired, "Why are believers in Christ saved?" I replied, "Because He bore their sins on the cross, and thus purchased their pardon." "Are they saved without reference to any goodness in them?" he inquired. "Yes, merely by faith, not by works." He then commenced a violent attack upon christianity; said Christ was an impostor, &c., and concluded with personal abuse of me. After he had partially exhausted his bile, I explained more fully the tendency of the gospel to make men holy. I spoke again of the love of Christ, in dying for poor sinners. He denied that He was actuated by love, and asked me with what motive I came to Arracan. I answered, "With love to your souls." "No," he replied, "you are cried up through all these villages, and throughout Cheduba, as a wonderfully wise man, and it was pride and desire of fame alone, that brought you here." Moun Net said, "Don't judge the teacher by yourself;" and then went on to speak of the sacrifices missionaries make for the good of the heathen. He then asked, "If *they* have not benevolence, *who has?*" The people manifested but little sympathy with the ke-on-tot, and, after he left, appeared to be ashamed of his conduct.

4. La-dong. The people here are bigoted boodlists, and none came near me, save three boys, who took tracts, and the head man, who seemed very unwilling to hear or say a word about religion. When I pressed upon him his sinfulness, and the impossibility of being saved but by Christ, he turned his eyes to a large pagoda near, which he had built, and said, "Then the money expended in works of merit is spent in vain."

5. Arrived early this morning at Thah-pea-keune, one hundred houses. A large funeral here to-day. I went to the zayat, where fifty or sixty men were engaged in preparing for it, and was soon surrounded by forty or fifty, some of whom were so noisy and clamorous, that I could, with difficulty, obtain a hearing. One man immediately at-

tacked the idea of a *self-existent God*, saying, "It is only by obeying the law perfectly, and becoming filled with all the virtues, that a person can become good." "God's law, you mean," I said. "Yes." "Very well; before there was a god, there could be no divine law. How, then, did the first God originate?" This question silenced him, while several voices cried out, "The first god *must* have been self-existent." After this, there was more quiet, and better attention was paid to the truth. At evening reached the Kou-daing teacher's house, where I put up for the night. A dozen neighbors came in, and we spent the evening pleasantly, around a comfortable blazing fire, in free conversation on the subject of religion. I urged them to go to Christ as the *only Savior*, and explained to them the nature and necessity of regeneration, giving them some account of my own conversion, &c. They appeared to be deeply interested, and were not backward to express to each other their conviction of the truth and excellency of "Christ's religion."

#### *Excursion to Aeng—Discussion with Mugs.*

After remaining at home ten or twelve days, preaching as usual, Mr. C. next made a journey to Aeng, which lies northeasterly from Ramree, on the main land. The excursion occupied sixteen days. Several large intervening villages were visited on the way, and many books and tracts distributed; but the "supply was not adequate to the demand." About one hundred books and tracts were given at the first four villages. "The truth appeared to be better understood, and was much more respectfully listened to, than it was two years ago." "At one place," says Mr. C., "I recognized an old man to whom I had, two years before, given a book; and asked him where it was. He replied, that it was in his house, and on my requesting to use it, brought it out—a 'Life of Christ,' carefully wrapped in a cloth, and preserved in good order. He appeared, also, to have carefully treasured up the *truth*, which he had then listened to, with great interest." Mr. Comstock next proceeded to Keouk, Souk, and Zanay; at the latter place, he had an animated discussion with five or six Mugs, of which he gives the following outline.

21. Zanay. Almost immediately on my arrival here, I was surrounded by from eighty to one hundred hearers, and this number continued about the

same for four hours; though many left during this time, others came to supply their place. At first, all listened quietly, and to all appearance approvingly; but soon discussion and dispute commenced, which was continued for some time with much earnestness and ingenuity by five or six Mugs, who successively enlisted against me.

They first attacked the idea of the independence or *self-existence* of God; maintaining that men become gods by perfectly obeying the divine law. The argument employed at Thah-pea-keune Jan. 5th completely silenced them. I added, "You ascribe self-existence to many things, even to the earth; and if that can come into being independently of all others, why refuse to acknowledge such a power in God, the highest and most excellent of all?" After this objection was removed, they asserted that a pure spirit could not exist; there must be a body for it to dwell in. Their system of transmigration furnished a ready answer to this assertion. The spirit passes from body to body without destruction or injury. It is not dependent on the body for existence, but the body on the spirit. Some time after this subject was dropped, one of the disputants mentioned ghosts, in which all Mugs are firm believers. I inquired, "What are ghosts?" He replied, "Spirits, which on account of their great sin are not permitted to enter bodies, and, therefore, wander about in a disembodied state." "You see, then," said I, "that spirits can exist without bodies; do not longer deny that God exists, a pure Spirit." The oft repeated objection to salvation by grace, through faith in Christ, without the works of the law,—that it tends to embolden in sin, for, "sin as much as you please, you have only to believe in Christ, and all is forgiven,"—was met by showing that Christ not only delivers from the *punishment*, but also from the *power* of sin. An explanation of the renewing and sanctifying influences of the Holy Spirit, experienced by all true believers, silenced, if it did not satisfy them. In the course of our discussions, one of the disputants had said that the body was more excellent than the spirit, and finally left the circle immediately around me, rather than answer my question, "Can a mere body, without any spirit, have any knowledge of God and his law?" I heard him justifying himself for making no concession that could be turned against him, "because that teacher is doing an

immense injury to our religion; he is destroying among all the people their regard for it."

*Burmese and Shyan merchants—Demand for tracts.*

On the 27th Mr. C. arrived at Aeng, and was greeted at the landing place by several Burmese merchants, to whom he had preached and given tracts the preceding year. He next visited the quarters of the Shyan merchants. The following extracts will be read with interest.

27. As soon as I was seated, a hundred or more of the merchants and villagers gathered around me, apparently very eager to hear the truth and receive tracts. I had, however, but just commenced preaching, when a drunken Mug, from a place near Chittagong, began to raise a disturbance, aided by two or three of his fellow-boatmen, and I could gain the attention of but few. I requested him to be quiet, or to go away if he did not wish to hear, and several of the people seconded my efforts, saying, "We wish to hear, leave us to do so quietly." But he continued to pull my arm, seize my tracts, &c., &c., and was boisterous in boasting how he could silence the *padre*. As we could not accomplish any thing for this disturber, I sent for a police officer, who took him in custody. I then attempted to explain the truth, but the people, who, evidently, expected to have seen me take a cudgel and inflict summary punishment, were so astonished at my forbearance under interruption and abuse, and so much interested in expatiating on it to one another, that they could not listen quietly to me. "How long-suffering! how patient! the *padres* will bear any thing! they are not like our pongees!" &c., &c., were reiterated on all sides. As I could not secure their attention, I supplied them with *silent* preachers of the truth, and went to my *zayat*. Distributed about 150 tracts.

28. Went early into the town, and at two places, distant from each other, had about fifty hearers, and gave away as many tracts. On returning to the *zayat*, felt sad to see twelve or fifteen traders, to whom I had not yet preached or given tracts, returning to Burmah. They drove before them 100 bullocks, heavily laden with betel nut, *gua-pee*, &c. After breakfast, visited the remaining Burmese and Shyan merchants. Told them of Christ, the Savior of sinners, and supplied them

with books and tracts. Many of the villagers also gathered around my preaching places, and earnestly begged for books. Distributed about 150. Dined at 4 o'clock, and immediately after went into the town, where I collected a congregation of twenty or thirty attentive hearers. I find many who recollect the truth they heard during my former visits here, and who are thus prepared to listen understandingly, and with interest, to a further declaration of it.

On returning from my excursion at sunset, twenty merchants from Burmah gathered around my *zayat*, and listened to the truth with much interest and approbation. Some of them were here with me last year, and they appear to have profited, so far at least as their understandings are concerned, by what they then heard, and by the perusal of the books then received. Some of these books they have sent far away into the Shyan country, and others are carefully preserved at home. I distributed this evening fifty tracts, and was obliged to decline the request of several lads, fearing my supply will not be adequate to the extensive demand I find here.

30. Early in the morning visited the Shyan merchants, to whom I preached on the evening of my arrival, and after declaring to them the truth, gave tracts to all who had not previously been supplied. After breakfast, crossed the river, and revisited the encampment of the merchants, to whom I preached and gave tracts on Saturday. Explained to them the way of the Lord more fully, and gave them a few Testaments and other books. I found here, that the traders who commenced their return journey to Burmah on the 28th without books, had requested their companions who were left behind, to beg a supply for them, which I was most happy to grant. Toward evening, went into the town and gathered an interesting congregation of forty, many of whom expressed their decided approbation of what they heard. After I returned to my *zayat*, several Burmese and Shyan merchants came in, and spent a part of the evening listening with much interest to the gospel. I read to them the "Ship of Grace," an excellent tract prepared by br. Boardman, "by which, he being dead, yet speaketh." After discussing its contents with them for some time, they said, "We are like the persons who stood with one foot on the ship and



one foot on the shore; and whether we shall go on board, or wait till the ship sails and then drop into the sea and perish, we cannot yet say." Have been obliged to distribute books with a sparing hand the last two days. Have given but seventy or eighty, several of which were Testaments or other large compilations of scripture.

*Return to Ramree—Kyens left to perish.*

31. Left early for home. Stopped for breakfast at the old town of Aeng, where but fifty houses are left. Gathered a congregation of about forty, some of whom were Kyens. All listened well, and several expressed their decided approval of the truth. At another place had a short conversation with a dozen Kyens, and gave a tract to one of them who could read Burmese. He said a dozen or fifteen of his tribe in this neighborhood had entered Burmese kyouns to learn to read; and there is reason to fear that boodhism will get a firm foothold among these thousands of Kyens before Christ is preached to them, unless immediate, efficient efforts are made to give them the gospel. I had thought of spending a few days in some of their villages, but my hands are already more than full, and I fear that I can do no more for this interesting people, perishing without God, and without religion, than to raise an imploring voice in their behalf to the churches of Christ in America. *Will you not speedily furnish the men and the means to give to the waiting Kyens the bread of life?*

The conclusion of the journal contains the following earnest

*Plea on behalf of Arracan.*

I was very much grieved to notice that Arracan was overlooked by the Board, in their intended reinforcement of several of the missions. It is now nearly eight years since I commenced the American Baptist Mission in this province, and the Board have sent but *one missionary* into the field during that time. Others have, it is true, been led into it by the providence of God, yet the field is very inadequately occupied. What are three missionaries (one of them devoted almost exclusively to the Karens) among 250,000 benighted heathen? Besides us, there are none to care for these souls, and there is no prospect of *other* missionaries entering this field. *American Baptists* must give the gospel to this people, or they *perish*

*forever.* We have the bible, and an abundant supply of tracts, all ready to put into their hands. They, too, are willing, and in many cases *anxious* to receive the gospel. Can you do nothing more for them?

He speaks next of the claims of individual districts. In consequence of Mr. Stilson's removal to Akyab, the first additional missionary should be located at Ramree. Cheduba stands next in its demands, and Aeng, or Kyouk-Phyoo, the third.

Aeng is a large town, and immediately surrounded by several considerable villages. Probably 5000 souls are readily accessible there, beside which it is visited annually by about 5000 traders from all parts of Arracan, and from different towns in Burmah and the Shyan country. Not far from one half are Burmese and Shyans. As missionaries are now shut out from Burmah, I consider it very important to make the most of the opportunity of sending through *this* channel the "light of life" into that dark empire. Aeng furnishes access to 5000 Kyens also, and through them, not only to the remaining 5000 in other parts of Arracan, but to a vast number of the same people scattered over the whole range of the Yoma mountains, and dwelling in other parts of Burmah. They very much resemble the Karen tribe, and I know no reasons why the same success which has attended the Karen mission, may not be expected to attend one to the Kyens. Aeng has, heretofore, been considered fatal to Europeans at certain seasons of the year, and I would not, therefore, recommend the location of a missionary there at present, but at Kyouk-Phyoo, which is now the head quarters of the Aeng district, and but two days distant from the town.

For the last five years, few places in India, if any, have been more salubrious than Kyouk-Phyoo. It has also nearly doubled its population since I located there. I would, therefore, urge the Board to send two missionaries there immediately, one for the Burmese and Mugs, and the other for the Kyens. One more missionary, at least, for Akyab, and another for Sandoway, are greatly needed at once. *Can* not, and *will* not, the many Baptist churches in America, which are feasting on spiritual blessings, spare the crumbs which fall from their tables for the famishing, dying thousands of Arracan? Will they not, as a thank offering for

their rich and numberless mercies, *immediately send five missionaries* to aid us in turning this people from their idols to the living God? I say *five*, not because they would be at all adequate to the wants of the province, but because that number, *at least*, is essential to the efficiency and prosperity of the mission. May the Lord direct the Board in their deliberations for the reinforcement of this, and other missions, and dispose His children to furnish the means to carry on His work among the heathen efficiently and prosperously!

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China.

EXTRACTS FROM THE JOURNAL OF MR. ROBERTS.

For some account of the station and labors of Mr. Roberts at Chekchú, our readers are referred to the last annual report of the China Mission, p. 157. We make a few extracts from his journal, indicative of the encouragement he received while residing at that village.

Oct. 15, 1842. Accompanied by the assistant, Mr. Young, and my teacher, Wong, I went on a visit to my old friend's house, Mr. Low. This old gentleman has been a school-teacher, and the first time I came to this place on a visit, he obtained one of the few books which I distributed among the people, and seems to have given it considerable attention. After I came here to live, he brought the book and showed it to me; and has been a pretty constant reader of my books ever since. Some time before I was taken sick, he professed to worship Jesus; but said that he also worshipped the idols occasionally, from which I endeavored to dissuade him. When I visited him this morning, I found that he had been confined some weeks with lameness; but he had five of my books lying by him, and said that he reads them during his confinement; which I have no doubt he does. After talking to him some time, I inquired his intention as to worshipping Jesus? He said that he intended to serve him,—that he had little happiness here, and that he wished eternal happiness! I think favorably of his case; the old man has long seemed sincere; and I have seen him take the religious book he got from me, and sit out in his yard and read when he had no idea that I saw him. I have no doubt he now reads these religious books more than any others, which is

saying a good deal for a Chinaman, who, generally, thinks no books equal to those of Confucius their sage.

Leaving Mr. Low, we visited a neighboring family whose surname is *Lum*, and discoursed with them considerably. The old lady took up the subject and conversed with Mr. Young, who spoke her dialect, with interest. One of her sons, whom I formerly noticed as particularly attentive to my ministry, says that he now worships Jesus every day. After dinner I took more than a hundred books and visited upward of forty junks in the harbor; on which, in company with the assistant, I distributed them; nearly every vessel which we visited receiving them with thankfulness.

16. Took my teacher, Wong, and went on a family visiting tour. The first family visited spoke the Hoklo dialect. The assistant not being with us, we could but partially understand each other. I asked the old gentleman, however, whether he worshipped Jesus, or *po-sat*, their general name for idols. "Ah," he said, "it is all the same." At another place we visited, one of the men said he worshipped Jesus every night, but I doubted his sincerity; however I kneeled down and prayed with him. Visited also the school teacher Cheoug's family, himself being absent; his wife confirmed what he some days since told me, that he does not worship idols, and has commenced worshipping Jesus. She said her husband worships night and morning,—but seemed not to feel the duty binding on herself also.

At a later hour, in company with the assistant, Mr. Young, and Wong, my teacher, visited Titam village, and a family there, who speak the Hoklo dialect; which is nearly the same as the *Tiéchiú*, which the assistant speaks. He had quite a long discourse with the head of the family, and they argued the subject pretty thoroughly. But the old man, whose head is whitening for the grave with the frosts of more than sixty winters, still contended that it was very difficult to give up the worship of idols, but more so to abandon the worship of parents and ancestors! Were it not that the power of God is in the gospel, I should doubt its ever effecting so much in China as to cause the people to quit worshipping their parents and ancestors. But "what is impossible with men is possible with God." Took some foreign tracts and visited the soldiers' barracks and hos-

pital for distribution and exhortation. They were received most thankfully generally by those who could read, excepting a few Roman Catholics, who, ordinarily, refuse them, merely stating that they are Catholics and have books of their own. I spent more than two hours among the soldiers, two of whom were anxious for the word of God—a bible or testament. After dinner visited, with my teacher and the assistant, one shop and the temple, where we taught them the gospel. Mr. Leong, who keeps the temple, observed that he daily worshipped both Jesus and *poo-sat*,—from the latter he sought his daily food, and from the former he sought salvation. We taught him, of course, that this manner of worship would not do,—but he says it is very difficult to do otherwise, as he has no other way of making a living.

17. Went into two shops this morning before breakfast, in order to teach the gospel to those we met. In one of the shops was an elderly man who seemed never to have heard the gospel before; but he was inquisitive respecting it, and seemed to catch the ideas with great readiness. He was solicitous for books, which I was gratified in being able to furnish him. After dinner we visited four families, who received us most kindly, and we had an opportunity of explaining the truths of the gospel to an unusual number of women.

18. My public room was more than usually visited to-day, giving me but little time for study. Two gentlemanly looking Chinese from Canton called on me, and requested books, to whom we gave a pretty full explanation respecting Jesus; also two or three books each. At evening three Chinese came in to worship, one of whom was from a neighboring village about eight or nine miles off. He took books, and invited me to his village to preach the gospel and distribute books; saying that the villagers had heard of the gospel being published here, and wished to hear it themselves.

23. This morning, before sunrise, visited a family about one and a half miles distant, where four or five men resided, among the hills, and attended to farming as a livelihood. I endeavored to preach Jesus to them, but they were of the *hakah* dialect and understood but little I said; but I promised to visit them again, and bring a teacher with me whom they could understand. They received me most kindly. On

my return, saw a woman harrowing a piece of ground with a cow,—the first Chinese woman I ever saw driving a cow in gear. The other morning I met a woman who had started to Hong-kong with two baskets of fish to market—ten miles, and, I suppose, she intended to come back the same day—making a walk of twenty miles, without reckoning the load. After breakfast took books, and with the assistant, Young, went among the people for about two hours. At one shop we had a very attentive hearing from ten or twelve hearers for half an hour or more. At 2 o'clock took American tracts and visited the officers, hospital and barracks, distributing the tracts and pamphlets, at the same time exhorting the receivers to faith and good works. Continued at this until near sunset. Found a general willingness to receive my books and listen to my exhortations. And more of the soldiers professed to be in the habit of praying than I expected. Returned and took dinner, and then went among the Chinese about an hour more, distributing books and improving an opportunity or two to preach to them the gospel. Then returned home, and in the public room received several persons, teaching them the gospel; after which had public worship, the assistant praying in Chinese.

Nov. 9. This morning early took the new teacher, Chow, and my coolie to carry books, and visited Wong-mak-kok, about a mile and a half distant. It is a small village of only four families, with, perhaps, from twenty to thirty people, including men and women, old and young. I have been there a few times before. We visited each family, preaching the gospel to both men and women, and in presence of the children, as circumstances permitted. One man seemed to give particular attention, making many inquiries; and, during our conversation with him, the teacher observed to me that this man was inclined to worship Jesus. Before we left, I asked him myself as to his intention; when he professed, it was to worship the Savior.

The people showed their hospitality by asking us to breakfast at three of the houses; and, ultimately, when we were about leaving, the man of the last house seized hold of me and insisted with such earnestness, that we consented to take breakfast with him. Without this earnest solicitation, one intrudes to accept of a formal invitation! When

we went in, the women who were around, eating on the floor, withdrew; and the two men of the house, who provided our meal, as is common with poor people, brought forward their rice in about a half-peck piggin. There were also three small saucers,—one of fish, one of greens, and one of very salt fried eggs, to eat with the rice, but no bread. The instruments with which we were to eat, were a small bowl and a pair of chop-sticks each. The chop-sticks are simply two straight sticks, about six inches long and not very large, perhaps a little larger round than the quill with which I am writing. We all sat down together, the teacher, myself, servant, and the two men of the house. After asking a blessing upon our food, each of them drank two or three very small cups of a very weak kind of Chinese spirits, as a commencement. One of them then helped me to a bowl of rice, and I commenced operations with my chop-sticks,—no knives, forks, nor spoons. We hold the sticks between the fingers and thumb, and dip them into whichever sauce we like best, take out as much as we can hold between the end of two small sticks, dip that among the rice, and thence into our mouths. I must acknowledge that my practice in this “celestial” manœuvre has not been sufficient to make me very expert; but what I lacked in skill, I made up in perseverance.

On the 15th Mr. Roberts commenced a tour of several days among the neighboring villages. One of these was Saw-ke-wan, a village of about 1000 inhabitants, chiefly stone-cutters or quarriers.

16. This village is situate around the borders of a bay, and extends from one end of the settlement to the other, from two to three miles. Mr. Le, with whom we are stopping, is located at one end of the settlement; and this morning, after early breakfast, in company with my teacher, I took my cooley, with some books, and went to the other end of the settlement, to begin our day's work of endeavoring to publish the “word of reconciliation,” to a people who had, perhaps, never before heard the name of Christ! We commenced with a company of fishermen—twelve to twenty—a portion of whom attentively listened to our message, received us politely, treated us kindly, made some inquiries respecting our doctrines, and requested books,—

more than we were able to spare them, though we gave them some. Thence we came back around the bay, from house to house, preaching the gospel and distributing books to as many as circumstances would permit. As I was a stranger, (had no tail like the Chinese, and, consequently, easily discovered not to be a real Chinaman,) and not very well acquainted with Chinese etiquette, in making first visits, I thought it best to put forward Chow, the teacher, conforming, as near as possible, in all things pertaining to etiquette, to what he said and did. I noticed that he never went into a dwelling-house without a special invitation, and if there was no man there, he would scarcely look in, but immediately turned away.

The little shops, which were few and but poorly furnished, were chiefly supplied with idolatrous merchandize, or such things as the Chinese use in the worship of their idols; hence, when the gospel takes effect among this people, we must expect to meet with many like Demetrius, saying, “Sirs, ye know that by this craft we have our wealth;” who, like him, will stir up persecution against the promulgators of the gospel. I had to avail myself to-day, generally, of Chow's interpretations, who speaks the hakah dialect; as the chief part of the inhabitants of this place speak that dialect, which I very imperfectly understand. Chow also speaks the punte, or Canton dialect, which I speak.

The hospitality of the people was quite marked to-day. At the first place they inquired whether we had been at breakfast, and proposed preparing one for us. At another place or two, they invited us to eat with them; and at two or three, they invited us to put up with them, not knowing that we already had lodgings. They betrayed no suspicions of us, because we were strangers, but seemed at once to receive us as friends, and listen to our instructions. To-night I discovered that one of the family where I am stopping, has given up his bed for me, while he, himself, has gone to sleep in the open air.

*Removal to Hongkong—Character of the assistant, Chun.*

Hongkong, Feb. 2, 1843. To-day I removed from Chékchú to Hongkong, the mission house having been finished in which I am to live, on the mission lot. I have lived at Chékchú since April last, in a small Chinese house,

and still leave there my assistant, the old disciple, Chun,\* to preach the gospel to his countrymen of that place, and to all who may come to hear him, and to give them books, of which I have left him a good supply. The old man now enjoys good health, and seems to be much in the spirit of preaching to his people. Of this I have had good evidence, as my room was situated near the public hall, and often he taught the people when I was in my room, and he knew not that I could hear him. The old man appeared to feel the weight and responsibility of being left alone, and thrown upon his own resources for the 'first time. A day or two before I left, he was summing up the amount of his book knowledge, on which he could depend. He said there were three of the principal tracts, pointing them out, that he fully understood and could read entire. He also explains them. When he first heard the gospel, he could not read. The more I know the old man, the better I love him as a Christian, and the more confidence I have in his piety and faithfulness. The morning I left, he thought that I had forgotten or in the bustle was about to neglect family prayer, and he very modestly asked me whether we should not worship Jesus before we parted? To which, of course, I assented, and joined with him in prayer; and when I had closed, he himself went on and prayed another prayer. And when I started, he went with me to the water's edge, and then again, before I embarked, of his own accord prayed for me. I believe he sincerely loves me as a brother in Jesus; and there are few whom I love better than him, or in whose piety I have more faith.

26. This morning came back to Chekchú to visit Chun, after an absence of twenty-four days. I found him better in health and appearance than I had ever seen him before. As I only expected to stay a day or two, I took the place of a visitor in order to see how he is doing. After providing me a breakfast, he took his seat at the table as teacher, gave each of us a book, then, turning to the ten commandments, read, and after my teacher had explained, gave us who were in attendance, being eight or ten, a lecture, and prayed with us. We next went to the bazaar chapel, which was opened for public worship, when fifteen

or twenty persons came in,—two women among the rest; and he opened the meeting by public prayer, and gave us a sermon of considerable length, and, I think, much to the point. After the closing remarks and prayer, he returned to the public hall of his residence, where I joined him after an hour or two, and found him sitting at the table with the tract entitled "God's Compassion for the World," lying before him. Out of this he was busily engaged instructing his hearers, to whom he also gave tracts: others came, and again others, to whom he did likewise. He seemed hardly to be able to get time to cook and eat his dinner. At dark he lit three lamps in the hall, where two teachers and several others had called for instruction, and to these he gave a pointed, faithful lecture of considerable length; after which we read a portion of the tract above named, and kneeled down and he prayed. The hearers not seeming tired, I gave them a lecture after prayers, to which they seemed to give marked attention; after which he again, of his own accord, made further remarks, and the meeting broke up. When we were alone, I inquired what he thought of several persons, some of whom were here this evening, who profess a desire to become followers of the Savior, and was much gratified with his apparent discrimination and propriety of judgment. He thinks one of them is near the kingdom of God; but some of the others he thought were pretenders.

In his manners, Chun is unassuming and mild, but he is no respecter of persons when teaching the gospel, but declares to all that the emperor must be saved by the Savior as well as the beggar, or perish. He seems to be full of the gospel, and doing his duty faithfully as an assistant missionary. Indeed, I do not believe there is a missionary in the field, foreign or native, more likely, with the blessing of God, to win souls than he. He has made decided improvement in both speaking and praying since I left him. He has taught the boy he has with him to read the tract above named, since I left, and is teaching him at this moment, though it must be 10 o'clock at night. Indeed, this old disciple might be considered a miracle of grace! Two years since, he was addicted to opium, the Chinese besetting sin, was a poor beggar, and could not read. Now he uses no opium,—reads, explains, teaches, and preaches with so much propriety and

\* Baptized by Mr. Roberts in June.

power, that one forgets the beggar,—the man, and becomes absorbed in the subject. *By the grace of God he is what he is.* Truly it hath pleased God “to choose the weak things of the world to confound the things which are mighty.”

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### Karens.

#### EXTRACTS FROM THE JOURNAL OF MR. MASON.

Mr. Mason writing in August, 1842, says, “Not knowing but that the Lord’s time to favor Zion is approaching, I have ventured to appoint a protracted meeting at Pyeekhya, to commence at the close of the harvesting (about the first of January), and have invited several of the brethren to attend.” The voyage to that place, described in the succeeding extracts, appears to have been taken for the purpose of making preliminary arrangements. The cholera breaking out, and Mr. Mason’s health being also impaired, the project was necessarily abandoned, and on the 10th of January he commenced his return to Tavoy, where he arrived on the 13th. “Though disappointed in my expectations,” he remarks, at the close of the narrative, “I have still many causes for thankfulness. I was gratified to see the Christians around me grow in grace; and more than thirty individuals, while I was there, either gave or sent me their names as applicants for baptism: and the church made a collection for the Missionary Society, amounting in money and provisions to upwards of twenty-two rupees” (about ten dollars).

The location of Pyeekhya may be seen on the accompanying map, prepared by Mr. Mason. It is about six days’ journey south of Tavoy by land, and three by water. The church at that place is of several years’ standing. In 1836 it contained fifteen members, and had a “good place of worship,” built by themselves, with a native pastor and a school-teacher. In 1841 it numbered sixty-five, and seven were baptized early in 1842. (See Mag. for March, p. 50.)

#### *Departure for Pyeekhya—Mortality among missionaries—Proportion between missionary labors and results.*

Nov. 28, 1842. “Thy loving kindness is better than life.” Precious treasure! I may never return to my wife, children, and beloved associates,—life itself may be taken from me; but here is something better than life, which shall never be taken from me.

I left Tavoy this morning, but a

strong east wind left with us, and we have been compelled to anchor within two or three miles of the city; the boat being utterly unmanageable in such a wind, though we had the tide in our favor and four men at the oars. As leaving the river with such a wind is wholly out of the question, for our boat having no keel, we should be, inevitably, driven out to sea, I think I shall return to town with the turn of the tide, and wait a few days for the weather to moderate. Moreover the boat is old, and I find, since we started, that it leaks from one end to the other. Indeed, the natives told me at the commencement of the season, that they would not dare to go out in it to sea another year, owing to the rottenness of the timber; so a day spent in fitting up the boat may be for our advantage.

While lying here at anchor, I have been reading and talking to the men, and they all approve of the doctrine of a Savior having suffered for them, and all acknowledge that they fear hell, but they want faith to cast themselves upon Jesus.

30. This morning the wind is not so strong, and I am under weigh again; and it occurs to me that it is just twelve years to-day since I landed in Burmah. Few missionaries are allowed to labor so long, and still fewer to labor so long in this tropical climate without being compelled to take a voyage for health, a trial from which a kind Providence has exempted me. How many good brethren and sisters have found premature graves in these burning climes since the sunny day that Mrs. Mason and myself passed up the Hooghly! The thought refuses to come without a tear. There they sleep; one beneath the fragrant flowered mesua, another beneath the fan-leaved palm, and a third among the tall grass that moans a requiem in the wind, like the soft tones of an Æolian harp. There is scarcely a “river unknown to song” throughout the wide-spread realms of India, whose banks are not consecrated by the bones of some devoted missionary.

I should like to see a full history of missions for the last twelve years, showing the nature of the labors performed, and the amount performed in each department, and the success that has attended them. I am fully persuaded that the supporters of missions would find that the results correspond to the actual efforts made, in a much more adequate degree than they are, at pre-



**TAVOY and MERGUI.**

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sent, aware. Certainly *my* expectations in relation to the mission with which I have been connected, have been far more than realized. I had no idea that the ten or a dozen church members, that had been recently baptized when I landed, would be multiplied in twelve years to 1500; and that their language, then wholly unknown, would be reduced to writing, the whole New Testament be translated into it, and many useful books printed, embracing a hymn book of nearly 500 hymns and a religious newspaper.

Dec. 2. I have had some yearnings of heart for the souls of the poor benighted heathen that sail with me, and the night I was on the river, I endeavored to draw their attention to the uncertainty of life, and the importance of being prepared with new hearts for eternity. This evening I endeavored to impress upon them the idea that heaven and hell are *near*. The two cases of cholera that we have had on board, and the dangerous state of one of them since I last spoke, seem to indicate this in language more powerful than mine.

*Arrival at Pyeekhya—Grounds of encouragement.*

3. We arrived at this place to-day, and found more than twenty men at work on a large *zayat*, thirty-seven cubits square, which the Christians have been building, to accommodate the assembly when we have our protracted meeting. No cholera has yet appeared here.

4. This morning I had a visit from a half caste Portuguese, who lives among the Karens, whom I have occasionally seen in former years. He speaks Karen very well, and has established himself as a doctor among the Karens of this settlement. He says that he is thinking of learning to read and becoming a Baptist, which *sounds* very well; but I found, on further inquiry, that he was in constant communication with the Catholic priests, which looks *suspicious*.

I have had a conference of more than two hours this afternoon with all the men that were present, more than forty. Each one expressed the state of his mind, and though the revival spirit does not show itself yet, my own soul was refreshed and encouraged by what I heard. The church is certainly in a better state than I ever before saw, which is a great cause for thankfulness. Still, were there no cholera

abroad, I should, probably, return with the boat to-morrow, as the harvest will not be finished before the first of the year, as I anticipated; and until that time the people cannot come together.

5. This morning I had a prayer meeting before sunrise, and I intend to continue them while here, though but few can attend. There have been about forty people at work on the *zayat* to-day, and they have finished it. The building I occupy is to have three more rooms partitioned off for the other missionaries expected, and then the people will return to their fields to finish harvesting.

9. So far as external things are concerned, all things are prepared, and we wait only for the spirit of God. That, I trust, we have in some measure, and I am thereby encouraged to hope that a blessing is in reserve for us. Last evening at worship I glanced at the reasons or evidence we had, on which to rest our faith in prayer that God would pour out his spirit. (1.) It was put into our hearts to pray for it in the city, and appoint a protracted meeting. (2.) When the plan was known, it met with the universal approbation of the Christians. (3.) The people here felt such an interest in it, that they left their harvesting and built a large *zayat*, to accommodate the congregation; and enlarged and partitioned off the old one, to accommodate the missionaries with a comfortable dwelling. (4.) Quite a number that have been living for years only almost persuaded to become Christians, have come forward anxious to be baptized. One is a chief. (5.) In one neighborhood an elderly and influential man has come forward from the midst of his unconverted neighbors, and declared his intention of building a *zayat* so soon as harvest is over; and of having a school next season, if we can procure a teacher. In some other neighborhoods there are, likewise, favorable indications. There is only one counteracting influence,—the cholera.

Two or three Christians were here to-day, who live several miles distant, and I seized the opportunity to urge upon them the necessity of great personal piety in themselves in order that the unconverted may believe. As they arose to take leave, I stopped them, and asked one to tell me what I had been talking about. As they are among those of the least cultivated minds, I was surprised and gratified to hear him give a very good synopsis of what I had said. They have come down



laden with presents of rice for the assistants that are with me ; thus showing, in some measure, their love by their works.

(To be continued.)

EXTRACT FROM A LETTER OF MR. MASON.

*Tribute to the memory of Miss Eleanor Macomber.*

In the first number of the "Morning Star," a Karen newspaper published by the Tavoy Mission, is an article by Mr. Mason on the *power of prayer*, founded on an incident in the life of Miss Macomber. This lamented missionary was stationed, as many of our readers will recollect, among Pgho Karens, at Don Yahn, in the vicinity of Maulmain ; and having been instrumental in the conversion of several natives, who were afterwards organized into the Karen church now under the pastoral care of Mr. Stevens, was suddenly removed from her useful labors in the early part of 1840. Mr. Mason, alluding to the article above named, writes as follows :—

The article suggests to me to say, that I have been much disappointed at seeing Miss Macomber's labors passed over in so cursory a manner. I regret much that she has left no detailed account of that remarkable, though limited, work of grace of which she was the distinguished instrument. A journal of her feelings before the work commenced and during its progress, would be of great practical benefit to her brethren and sisters, whom she has left behind, toiling among "wicked and unreasonable men," such as she toiled among, but when with like success?

On the 20th of December, 1836, she was left alone in the midst of as unpromising a people as one can well find even in this heathen land. Br. Osgood, in his published letter, says, when about to leave her, "Until this time our dear sister Macomber had borne the trials of the journey, and the prospect of being left alone, without the least appearance of shrinking ; but when the moment of separation came, the thought of being left, without a friend, in the midst of a drunken people, and even in the house of a man completely besotted with ardent spirits, and at a distance of thirty miles or more from any civilized society, with scarcely a sufficient knowledge of the

language to make known her wants,—was too much for the delicate feelings of a female to endure, and she could only give vent to the emotions of her heart, by a flood of tears. She soon, however, recovered her self-possession, and resolved to cast herself upon the merciful protection of her heavenly Father, and pursue what seemed to her to be the path of duty." Who, that is acquainted with the Pghos, would believe, that in twenty-three days after the above date, one of these besotted people would give such satisfactory evidence of conversion, as to be admitted to baptism? Yet such was the fact ; and in eleven days afterwards six more were baptized. That these were not prematurely admitted into the church, we have the best of evidence from the fact, that three of the number are useful assistants to this day ; and although the church now numbers thirty members or more, so far as I can gather from the public records, these three are the only assistants that the church has produced. She had spent the previous rains in Tavoy, and about six weeks subsequent to the baptisms above mentioned, being providentially in Maulmain, I went up and made her and her little flock a visit. To some remark that I made in relation to the instrumentality, she replied with great emphasis, "Brother Mason ! say it is the work of prayer :—all the work of prayer." I verily believe it was ; but it was that kind of prayer which led her to use every possible effort to induce men to turn to God. While I was there, she gave me no rest. Now she would lead me off in one direction, and then in another ; and every house had to be visited, and, listen or not listen, the inmates were to be addressed. Sometimes the success of a missionary may be attributed to his native assistants, but it were doing sister Macomber great injustice to attribute the success of her labors to that cause. At that time, she rose as much above her assistants in Christian feeling, as the mountains that tower up to the heavens behind the village rise above the ant hills at their base. While she was full of pain and anxiety for the conversion of souls, and urging me to assist her, leading the way over the scorched plains in the midst of a hot day in the hottest season of a tropical climate, to warn her poor besotted neighbors of eternal realities ; her principal assistant was quietly inviting me to visit a curious cave in the adjacent

mountain! When I feel discouraged with the stupidity and indifference of the people, and think that they have got no consciences to be touched, I recur first to Brainerd and his Indians, and next to sister Macomber and her Pghos. Yes, though I trust many such unnoted instances have occurred, yet I know of none on record, from the days of Brainerd downwards, so full of encouragement to a missionary; none in which the *power of prayer* was so conspicuously exhibited.

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### Choctaws.

#### EXTRACT OF A LETTER FROM MR. POTTS.

Mr. Potts, having completed the object of his visit to the States last spring, returned in July to his station at Providence, from which he writes Sept. 4, 1843.

#### *Additions by baptism—Temperance reform.*

Since my return to the station I have not been able to visit all of the church members, in consequence of the very severe illness of my interpreter (br. Holmes), and of my own family. Three church members have died, two Choctaws and one black. The particulars of the death of one of the Indians and the black I have heard; they died in the triumphs of faith.

Our native brethren, Worcester and Holmes, have been faithfully engaged in the preaching of the gospel during my absence, and, I trust, God has given them some seals to their ministry. The meetings which I have been permitted to hold, have been attended by as large a number as before I left, and there is, apparently, much seriousness. At the meeting two weeks since on Boggy, I had the privilege of baptizing one Choctaw. It was expected several others would unite at the same time, but from sickness and other causes they were unable to attend. We have appointed a camp meeting with the Boggy church, to commence on Thursday before the last Sabbath in this month; at which time it is expected several will be baptized. Our brethren report a number of conversions on Blue and Boggy, about fifteen, I think.

Yesterday was a season of rejoicing to us. Seven individuals had presented themselves the evening before to the church at Providence; five Choctaws, one white man, and one black woman. It would have rejoiced you

to hear them tell, in their simple manner, the work of grace upon their hearts. Could our dear brethren and sisters hear the poor untutored Indian tell the power of Jesus to save sinners, it would indeed warm their own hearts with his love, and lead them to thank God that they were privileged to assist in this blessed work. Among this little number, who wished to follow their blessed Savior in his own appointed ordinance, were the wife, sister, brother-in-law, and niece of our dear br. Worcester, and the sister of the former chief of this district. Br. W.'s wife was not baptized, however, but will be next meeting. There was much feeling evidenced at the water in witnessing these six individuals buried with Christ by baptism, and, I trust, my own heart felt the love of God shed abroad therein by the Holy Ghost, in being thus permitted to administer His holy ordinances in this wilderness.

I have received two letters from br. Smedley, stating that he had recently baptized between forty and fifty Indians, and asking my assistance in constituting them into a church. I feel that the call is loud. The distance from my house is 140 miles, and I have so much work upon my hands I hardly know what to do. But, if possible, I shall be with him the first Sabbath in October. Should I go, I wish to visit the Creeks before I return. The work seems to be going on among them. There never has been a time when the Baptists could exercise so much influence as at the present. Their sentiments seem to be gaining ground every day. It is, indeed, a source of much encouragement to me, after toiling so long, thus to see and hear that truth is spreading.

The cause of temperance is on the increase. We had on the 17th of August quite a celebration and dinner. There were several excellent addresses by natives and whites, and last Wednesday evening, by request, I delivered one before the Martha Washington Temperance Society of Fort Towson. It is the cause of God and must prevail.

I shall long hold in remembrance the many expressions of kindness received from my eastern brethren on my late tour. It will encourage me to labor for these dear people. I thank God that I was permitted to see so much feeling manifested for the Indian. I hope it will continue to increase, until all shall have been done that is necessary for their salvation.

## Other Societies.

## Bible Translation Society, Calcutta.

From the THIRD REPORT of Operations in TRANSLATING, PRINTING, AND CIRCULATING THE SACRED SCRIPTURES in the Languages of India, by the Calcutta Baptist Missionaries, printed at the Baptist Mission press, Circular Road, Calcutta, 1843, we collect the following interesting facts. The report embraces a period of one year and eight months, terminating with the end of December, 1842 ; and is a document full of encouragement to those who are laboring and praying that the earth may be full of the knowledge of the Lord.

Besides what has been done in the department of translating, the following table will show the list of copies of the word of God printed during the period embraced in the report.

*In Bengali.*

Matthew, . . . . .	15,000
Mark, . . . . .	15,000
Acts, . . . . .	3,000
Luke and Acts, . . . . .	3,000
The Gospels and Acts, . . . . .	2,500
The New Testament (revised edition), . . . . .	5,000
Historical Books of the Old Testament, <i>with references</i> , . . . . .	1,000
Bible, vol. 1., Genesis to Esther, do., . . . . .	500
Genesis and part of Exodus (reprint), . . . . .	5,000
Proverbs (reprint), . . . . .	5,000
Isaiah and Daniel, . . . . .	5,000
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	60,000

*In Hindustani.*

Luke and Acts, . . . . .	2,000
The Gospels and Acts, . . . . .	1,000
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	3,000

*In Hindui, Deb Nagri Character.*

Matthew (reprint), . . . . .	3,000
Mark (first edition), . . . . .	3,000
Luke do., . . . . .	3,000
John do., . . . . .	3,000
Acts do., . . . . .	3,000
The Gospels and Acts, do., . . . . .	1,000
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	16,500

*In Hindui Kaithi Character.*

Matthew (first edition), . . . . . 5,000

*In Persian.*

The New Testament, . . . . . 1,000

*In Sanskrit.*

Genesis and part of Exodus, . . . . .	2,500
Proverbs,* . . . . .	2,000
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	4,500
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	90,000

Making a total of 90,000 books, which added to those of former years, give an aggregate of 289,445 volumes, containing larger or smaller portions of the word of God, printed on behalf of the *Baptist Mission*, the *American and Foreign Bible Society*, or the *Bible Translation Society*.

WORKS IN PRESS OR ABOUT TO BE PUT TO PRESS.

*In Armenian.*

The New Testament *with marginal references*, . . . . . 1,000

*In Bengali.*

Luke, . . . . .	12,000
John, . . . . .	15,000
Acts, . . . . .	5,000
Luke and Acts, . . . . .	3,000
Psalms, . . . . .	5,000
Proverbs, . . . . .	5,000
Psalms and Proverbs, . . . . .	1,000
The Poetical Books <i>with references</i> , . . . . .	1,000
The Prophetical do. do., . . . . .	1,000
The Bible, vol. 2, Job to Malachi, do., . . . . .	500
The Old Testament in one volume, do., . . . . .	1,000
The Bible, complete in large 8vo., do., . . . . .	2,500
do. do. in 4to., do., . . . . .	500
The New Testament <i>with references</i> , . . . . .	1,500
	<hr/>
	54,000

*In Hindustani.*

The New Testament <i>with marginal references</i> , . . . . .	2,500
Matthew, . . . . .	4,000

\* Of this beautiful little volume an impression of 500 copies, in a somewhat different form, was thrown off, and taken as a school-book, for which purpose it is admirably adapted, by the Calcutta School-Book Society, in whose list of publications it now appears.

Mark, . . . . .	4,000
Luke, . . . . .	4,000
John, . . . . .	4,000
Gospels and Acts, . . .	1,000
Acts, . . . . .	4,000
	24,000

*In Hinduí.*

The New Testament, . . . .	1,000
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*In Sanskrit.*

Matthew, . . . . .	2,500
Mark, . . . . .	2,500
Luke, . . . . .	2,500
John, . . . . .	2,500
Acts, . . . . .	2,500
The Gospels and Acts, . .	1,500
Psalms, . . . . .	2,500
Isaiah and Daniel, . . .	2,500
	19,000
	99,000

To which may be added an edition of the New Testament in Hindustáni, Persian character, with extra copies of the gospels and Acts for separate distribution, for which a fount of types on a reduced scale has been especially prepared.

The entire number of scriptures distributed during the same period has been 65,396; which number, added to the previous distribution, gives an aggregate of 183,590 volumes.

This number may appear large, and demands that the most grateful acknowledgements should be presented unto the Great Author of the bible, who has enabled his servants to contribute thus much towards supplying the myriads of India with the word of God; but when these numbers are compared with the almost countless multitudes, who are sitting in the region and shadow of death, and need the bible to enlighten their minds, purify their hearts, and guide them to eternal life, the mind becomes oppressed with the sad conviction, that the provision hitherto made bears no proportion to the multitudes who are perishing for lack of the bread of life. Considering the extent of the British dominions in India, and the myriads of people more or less accessible to Christian enterprise, the conviction irresistibly forces itself on the mind, that all that has been hitherto effected by all the friends of the bible cause in India, is but as a drop to the ocean. Were all the scriptures which have been scattered through the country since Dr. Carey sent forth his first translation, still in existence, and if each gospel or other separate portion of the sacred

word had a distinct owner, a mere fraction only of the entire mass would be found supplied with the word of life. A commencement, and a commencement only, has as yet been made to supply the people of these lands with the scriptures.

These 183,590 volumes of the lively oracles, each volume containing either the entire bible or select and most important portions of it, let it be remembered, have been distributed chiefly in Hindostan, in the cities and adjacent countries of Calcutta, Agra, Delhi, Dhaka, Benares, Midnapur, Jessore, Cuttack, Balasore, &c., &c. When we come to add to this number what the missionaries of other denominations are doing to furnish the people of Hindostan with the word of life, the conviction is irresistible, that the darkness of heathenism must flee away. The day is breaking.

*The manner in which the Scriptures have been received.*

Many are the modes in which people express their approbation of our books: one is in the words of a Panjábí mendicant, who called aloud to me and said, "Listen! I have asked my devta whether your religion was from him, and he said it was: now I shall regard it and speak of it to others."

A bráhman of Shrinagar, who was a leper, appeared in the crowd of attendants, and said he was miserable in mind and body, and requested I would give him some book of God to comfort him. I gave him what I thought calculated to benefit him, and he was truly thankful. O that he may, indeed, have found comfort from the words, and acts, and the whole undertaking of the Son of Man, who bore our sins and carried our sorrows, and came to seek and save the lost.

A bráhman said, that Mr. M. had given to a friend of his, the "Life of Christ," in Hindi verse, and he, too, was desirous of having a copy, on account of a hymn of adoration to the Lord Jesus, at the end. This was a singular reason for desiring the book; and I was happy to have it in my power to gratify the young man.

In former years, a stone-cutter at Hardwar used to take our books: he is now dead, but another of the same trade appeared as a suitor for the word, which he hopes will make him wise unto salvation.

The request of a shop-keeper was not displeasing: he called out to me to let him have a book of my religion, and added,

“Let all the shops of Hardwár have a book a-piece.” Very good, I said, let the day come when all the shop-keepers shall desire it, and I shall be happy to give it to them.

An ascetic, who had visited various shrines, and wore seven massy brass rings on his arm, which he got from temples in and about Nepál, still felt a vacuum in his heart, which it remained for the Christian scriptures to fill : and though from his having visited so many pilgrimages he was deemed a very holy man, yet he expressed himself to the effect that he had still something to learn from our books ; and took portions of the word of God accordingly.

The former Policedar of Hardwár, now a pensioner, was also a suitor for books, for Christian books, as he said : being desirous in his old age, and with ample leisure, to examine for himself the religion of Jesus. The sight of an Urdu testament made his eyes glisten for joy, and clasping the book with ardor to his breast, he raised it to his forehead, and said, “Now this will make me happy, this will give me all I want in this world !” His anxiety to become acquainted with the contents of other books, induced him to get a bráhmaṇ to read the Nágrí to him while he wrote it in the Persian character.

At several of the towns and villages on the Hardwár road, the applications for books were not only in great numbers, but people of respectability or advanced in years, were seldom content to receive a gospel : “large books !” “full accounts of the Christian religion !” “books that may take us six months or a year to read !” being the common cry.

#### Good results.

On one occasion I had to defend missionary labors by adducing the command, to “Go into all the world, and preach the gospel to every creature ;” and referred to the promise, that “He would draw all men unto himself ;” when I had said a little more on the same subject, a Sikh observed, “The Being who aids in the work is, indeed, not seen, but a ray of light from him, or the reflection of his glory, shines in the pages of his book, to give light to those who read.” This remark struck me exceedingly as not inappropriate, and perhaps elucidatory, in a subordinate sense, of our Savior’s *drawing all men* to himself. The sight of multitudes assembled for idolatrous purposes, makes one’s heart sink : and often does the conviction force itself on the mind, “nothing, nothing has been done !” But the results of past years, the *small things* effected up to this day, forbid despair. Men *are* being enlightened,

they *are* being called ; though by ones and twos they *are* being turned from idols and every abomination, and they seem to constitute, in a humble measure, the “first-fruits unto God” from this land, now being tilled and sown. At Hardwár a gosain wished to embrace the gospel faith, saying he had carefully examined all the popular shástras of the Hindus, and was convinced they could not avail to salvation. He, therefore, determined to give the books of Jesus a thorough examination, in the hope of discovering the way of salvation through them. He has been furnished with suitable books, and we may, if he should persevere in his intention, see him on some future day. Budh Sen, the aged baniyá of Hauper, whose well-used and worn-out Hindí testament I brought away with me in 1839, and replaced by a new one, is an instance of good having been effected through the distribution of the scriptures. This aged reader and believer of God’s word, came to me in the middle of last year, and renouncing his family, caste, and national faith, desired to unite with us in the observance of gospel ordinances and precepts ; and was accordingly baptized in the Jumna, in the presence of about 200 of his countrymen, and a number of Europeans. Here is a soul brought home to God, as I humbly hope, and may he be preserved to the end.

A bráhmaṇ, who had received several tracts, called on me while engaged with many people in the bazar. As he raised himself above the crowd that stood before him, he watched me : the instant our eyes met he called out—“I wish to have a large book, I wish to be fully instructed in this way. We have read the books you gave me ; your books have given us great pain of heart, and as your books have been the cause of our distress, you must take it away. I will call on you. I have very many things to ask, and you must tell me all I wish to know ; for we are in much trouble of heart. You must also give me a large book.”

March, 1842.—A poor ploughman stood before me all the time I was in the bazar to-day,—many a time he knit his hands together and begged for a book, but as he could not read, I did not give it. When I left the bazar, he followed, still begging. At last he said, “My brother got a book, he has read it to us, and we are much troubled because we do not know what is right ; we pray, but we do not know the way, and are much troubled, another book may teach us all we require. Many people read your book ; do give another.” What did your brother read ? He answered this far better than I thought he could,—

he had heard and could repeat a number of things in a broken way. This man seemed very thankful. I have met with several of this description within the last few months. There may be many more.

*Need of further efforts.*

But however much the friends of the cause have done in the field of Indian labor, whatever degree of good has already resulted from the labors they have supported, and however extensively the seed of the word has, by their means, been scattered in all these lands, through the length and breadth of some scores of provinces ; **THOSE FRIENDS CANNOT STOP**, cannot remit their efforts. They have supported labors which have served but to *present* the light of truth to the peoples, and tongues, and castes of India, to *overcome merely the first obstacle* to the diffusion and reception of that truth ; and **NOW**, with some of the barriers thrown down, *a few of all castes participating in the blessings of the light*, and *multitudes of every grade and caste aroused to attention*, awakened to inquire, "What new thing is this? what new doctrine is this?"—at such a stage in the progress of their labors, with such a consummation attained, can they withdraw their hands from the gospel-plough in these countries? can they cease to carry on and carry out what they have so happily begun? the enlightening and evangelizing of India. They will have the **CONVERTED** *looking to them for the means of further advancement in the divine life*; they will have the **HALF-AWAKENED**, *who have just had a glimmering of the light of truth shining around them and showing them their danger and the way of escape*, staring at them in amazement, and asking, Are we to have no more of the scriptures of truth? have you but recently begun to build a city of refuge for our souls, and left off in the midst? While the idolater, the Muhammadan, and all the enemies of our Zion around, will cheer up and say, So would we have it! But, my dear brother, while I thus write under the apprehension of the supporters of our mission, and especially the friends of scripture distribution, being "weary in well-doing," I sincerely hope the case is not so: that, on the contrary, those who have aided will aid, and carry out their plan of giving the **BIBLE** to the tribes of upper India, in Hindi, Urdu, Sanskrit and Persian: and, that as George the 3d said, *he should wish to see every child in his kingdom provided with a bible*, I trust the friends of scripture distribution will be encouraged to resolve that *every native of India capable of reading and*

*desiring the boon, shall have a bible in the language of his province or country.* This resolution, once formed, will infallibly be carried out, and India's present millions and unborn generations reap the benefit of it.

Few serious persons, acquainted with the present state of the native mind, a transition state, let it be observed, will doubt the propriety of scattering portions of the word of God in all possible directions, even where no oral instruction can be obtained. The Hindus are now awaking from the slumbers of many ages, they are beginning to think, to inquire, to seek for information; and they feel that christianity has some claim to consideration; and shall we not furnish the means for investigating the most important subject that belongs to man? Many unfounded and erroneous opinions may be formed by those who read the scriptures without the benefit of oral instruction: but some valuable information will be obtained, some good impressions made, and clearer views will follow. This is but the dawn of mental day among the Hindus. In the early dawn, many things appear in a distorted form, which, as light increases, are more correctly viewed; so as the light of truth advances, even these ignorant heathens will obtain clear views of things spiritual and divine. Little as is the light of the early dawn, it is something great when compared with the previous midnight darkness; and what Christian, that knew India while enveloped in its former midnight darkness, does not rejoice in the present dawn of a mental, gospel day, faint as the light of that dawn may be? But the dawn is the harbinger of day, and a bright day, a glorious day, for the light of truth divine is now rising on long, long benighted India.

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London Missionary Society.

*Important intelligence from Tahiti.*

The recent attempt of the French government, one of the most enlightened and powerful in the world, to force upon the weak and defenceless islands of the South Seas papal missionaries, contrary both to their wishes and their laws, has excited the just indignation of every friend of civil and religious liberty. The last notice given in the Magazine, of affairs in the South Sea Islands, (Sept. No.) sets forth the arrogance of the French. The following communication is extracted from the London Missionary Chronicle, detailing an interview between

Sir Thomas Thompson, captain of H. B. M. frigate, the *Talbot*, and the queen, Pomare, and some 5000 of her subjects. The first conference was held 17th of January last, at Papeete, Tahiti.

The queen, on entering the harbor with her own flag flying, (never having used the new one herself,) received from Sir Thomas a royal salute. About 10 A. M., she went on board the *Talbot*, when Sir T. hoisted the old Tahitian flag, and gave her Majesty another royal salute, with the yards manned. The weather continued so bad, that Mr. Simpson could not get over in time for the meeting, and, consequently, Mr. H. was alone. There were present, Sir Thomas Thompson; the purser; and Mr. C. Wilson, the acting consul in the absence of Mr. Pritchard; the queen, her husband, father, or foster-parent, her secretary, and two other members of her family. The conference lasted about seven hours; and the substance of the queen's answers to Sir T.'s inquiries was as follows:—"That she knew nothing of the former application made by the chiefs to France, until the document had been sent away—that she herself signed the latter document presented to her by Du Petit Thouars, from the fear, that had she not done so, and hostilities had been commenced, in all probability a large proportion of her subjects would have fallen upon the white population of all countries, and have plundered and murdered them; and had such a calamity taken place, she feared that the governments of the murdered parties would seek redress at her hand;—she therefore signed, in the hope, that when a British ship-of-war arrived, she would be relieved from her difficulties, as she believed that the cord, by which her government and that of Great Britain had for so long a time been bound together, was not yet broken." It will not be necessary to say more on those two days' proceedings, than that, as her Majesty left the ship, Sir T. again saluted her.

On Friday morning, Mr. S. arrived, and had an interview with Sir Thomas, to confirm a statement made by the queen, namely, "that she had sent as her ambassadors, Mr. S. and a native chief, to attend the meeting appointed to be held by Du Petit Thouars; but that he had rejected the former, because he was an Englishman and a missionary." Nothing of importance transpired from that day to the 26th, besides translating and signing the documents. We then returned to our stations.

Feb. 8.—The people have come in today from all the districts in a most peace-

ful and orderly manner: they manifest the liveliest interest in the affairs of the queen, her government, and laws, and express the deepest concern that they may continue to enjoy the gospel. The meeting is to be held to-morrow: its object is announced to be, to ascertain the views of all the chiefs in reference to the changes which have taken place, to interrogate the four chiefs who signed the former document, on their reasons for doing so, and to elicit from them an expression of their present opinions. Much depends upon to-morrow. Father of mercies, remember thine own cause!

Feb. 9.—About nine o'clock, the queen, with her husband and immediate friends, went to her large house in Paré, (the name of that portion of the bay where the house stands,) and took her seat upon the verandah. Besides several of her chiefs, there were present Sir Thomas; the purser; British, American, and French consuls; with most of the foreign residents. The people assembled, in a very orderly manner in several divisions, in the large court-yard fronting the house. The day was pleasantly cool. Each division, as it entered the court, marched to the front of the house, and the leader of the party ordered the men to take off their hats—this being done, he called out, "Pomare, our queen, *ia ora na oe*, mayest thou be saved!" to which all the people responded, "Amen!" the speaker then added, "both now and evermore;" to which they again responded, "Amen."

The respective divisions, having performed this ceremony in the most orderly way that can be imagined, arranged themselves round the yard to the number of about 5,000. The appearance of the men was very neat and clean—some were dressed in military uniform—others in white jackets and trousers—but the greater part were clad in a white shirt and printed *round-about*. The females were dressed in white and various colored prints, which gave to the whole a very imposing appearance. Many expressions of approbation were elicited from the foreigners, both as to their appearance and their conduct. When the people were all settled in their places, the queen's speaker came forward and said, "It is the queen's wish that the proceedings of this day be begun with prayer." We replied, "To that we give our hearty consent, and will ask Mr. D., as the senior missionary, to pray."

Prayer being concluded, the speaker introduced the business of the meeting by a short address, in which he urged upon all to listen attentively and patiently to every speaker; and said, "Should any hard

words be spoken through the day, pray to God, that as they enter your hearts they may become soft, that they may not produce anger." The speaker then read the queen's speech, in which she commenced by describing her feelings on the present state of things, and said that she considered herself as banished from her kingdom. A letter was next read from the British Admiral, expressing the sympathies of the Queen of England towards Queen Pomare. The speaker then proposed the question to the principal chief of each district, "What is your desire in reference to the new state of things?" and each replied, in the most unqualified terms, that Queen Pomare was their only sovereign—that they desired to retain the flag given them by Great Britain—that they had their own laws and teachers—and (with an emphasis not soon to be forgotten by those who heard the declaration) they added, "and the bible has been sent to us from Great Britain, and we need no more, and wish for no more."

The four chiefs, who signed the first document, which was sent to France, inviting the aid of that nation in the government of Tahiti, were then asked separately, why they had sought the aid of France without the knowledge of the queen? to which her regent, Paraita, replied, "That so many difficult cases had occurred, and the missionaries not interfering to instruct him what he should do, he signed the document which had been previously prepared by the French consul." Païta, another who signed it, brought the same charge against the missionaries. Tati and Itoti said they signed it, "because they saw the names of the two former chiefs attached to it." They were again asked, "Do you wish the aid of France?" to which all replied, that they had no such wish, and only signed the request because they were teased to do so.

The queen's speaker then stated, that it was her wish to be on friendly terms with all foreign nations; but, should she require the aid of any nation, it was her intention to seek it from Great Britain; and when she died, *that* aid should be sought from the same source for her heir, and for his heirs after him to the latest generation. Her great ally was Britain; from thence she had her teachers, her civilization, laws, and religion, and she was resolved to have no others. All the chiefs responded to these statements in a most animated manner; and then the whole body of the people expressed their cordial assent by a show of hands, many putting up both hands.

Mr. S. concluded the proceedings with prayer, and the meeting was dismissed in

the most orderly manner. All the foreigners, with whom we conversed, expressed their surprise and joy at the very excellent way in which it was conducted.

[At a subsequent period, when H. M. S. *Vindictive* arrived, a second meeting was held, the particulars of which have not yet reached us.]

#### NATIVE FEMALE EDUCATION AT VIZAGAPATAM, (INDIA.)

##### *Abject state of the women of India.*

Could you, my dear friends in Britain, know the lamentable ignorance existing among the females of this country, and the idea that generally prevails of the impossibility of their learning, you would see how important it is they should be convinced of the contrary, by seeing that *it is possible*. One day a poor woman came to me, with a very bad leg, and asked, "If Mam could make well?" It was so bad that I feared it would never get better. She was certainly the most stupid and repulsive looking woman I ever saw, and I thought it next to impossible that a beam of intelligence should ever light her debased countenance. However, her leg got well, and with more joy in her face than I had thought her capable of showing, she came to tell me of it.

I asked her, if she had died, where she thought her soul would have gone? She laughed, and said, "Soul? what? I, a woman, what I know?" I told her that *that*, which made her capable of being glad or sorry, was the thinking part of her, and would never die. She still laughed and said, "I, a woman, what I know?" I asked her what she thought would become of her? She said, that she supposed when her body was burned, all would fly with the ashes together in the wind. I tried to persuade her to go and hear Mr. Porter, when he preached in her village; but the only reply I could get was, "What can I know? I, only a woman."

##### *Happy results of Christian instruction.*

This is no uncommon case: the women here have a most degraded idea of themselves; and, as to the soul, the generality of them believe it to be like the wind. How striking a contrast is this poor woman to one of our little girls who died some time ago, and, when she was departing, exclaimed, "I am going to Jesus; my body will die, but my spirit is going to Jesus, where I shall be always happy." It is no small comfort to me to hear little children in the school repeat, and, I believe, *understand*, the well-known words of Dr. Watts's Catechism, "I am a creature of God, for



he made me both body and soul; and I know I have a soul, for I feel something within me that can think and know, can wish and desire, can rejoice and be sorry, which my body cannot do." Now a poor child is made wiser by reading and learning this short sentence than she would be by reading all the shasters of the Hindoos.

One day when the school-children were passing through a large feast, one little girl said, in her own language, to a brahmin, "Sir, what for all this—will it please your god?" "Yes," he replied. "How, sir,

he cannot see, or hear, or know; nor can he save you." He replied, "Who is your God, then? can he?" "Oh, yes sir, he can save, for he made me and you; and if he did not keep you alive, you could not serve your god; and if my God had not made the rice, you would have none to take for sacrifice to yours." The brahmin turned to the mistress, and said, "We cannot answer these children—they are low caste, from whence, then, get they this sense? Our words are foolish to them?"  
—*Miss. Mag. & Chron., (Eng.)*

## American Baptist Board of Foreign Missions.

### FINANCIAL CONDITION OF THE BOARD.

The receipts reported in the present Magazine (for Sept.) amount to \$2296,05; less than the amount received during the corresponding month of last year, by \$112,87. Comment is unnecessary. It is known to our brethren that the additional expense of sending out several new missionaries must greatly increase the embarrassments of the Board. The question must soon be settled, whether we sustain all the stations now under our patronage or abandon some of them. This question must be settled first by the churches. If any important station is abandoned for want of funds to sustain it, guilt must rest somewhere. We can think of nothing more painful than the regrets of that pastor, who shall, too late, call to mind that the missionaries have been recalled from a heathen city or country for want of support, which the people of his charge might have supplied in part or all; or of that rich Christian, who has heard unmoved all that is urged in behalf of the heathen.

### MISSIONARY MEETING AT RUTLAND, VT.

A missionary meeting of a deeply interesting character was held in connexion with the Vermont Baptist Association, which convened at Rutland, Wednesday, the 4th

ult. The proper business of the Association was confined to the morning and afternoon sessions of the first day; when the delegates kindly gave up the remainder of the session to the cause of Foreign Missions. A sermon was preached in the evening by Rev. R. E. Pattison, the Home Secretary of the American Baptist Board of Foreign Missions. The discourse was founded on the text, "*Why stand ye here all the day idle?*" The point urged was, the inexcusableness of American Baptists in doing no more for the spread of the gospel among heathen nations.

The principal part of the forenoon of Thursday, was occupied in giving an account of the different missionary stations, and also in free conference on the following questions.

1. Is the command of Christ, "*Go ye into all the world,*" &c., addressed to Christians of the present day?

2. If so, what proportion of the work of giving the gospel to the heathen devolves on American Baptists?

This led to a free and highly gratifying conference upon the principles and prospects of the Acting Board.

In the afternoon, the Rev. Joseph G. Binney, who is soon to sail for Burmah, to take charge of a Karen theological school, preached a very searching and solemn sermon from the words, "*Lord, what wilt thou have me to do?*" We believe that

many, who the evening before were made sensible of the guilt of idleness, were made sensible of their individual duties both to Christ and to the world.

The evening was spent again in free conversation founded on these questions:—

1. What is the duty of pastors in promoting a missionary spirit and in collecting funds?

2. What influence can they call to their aid from the private members of the church?

The missionary spirit rose till the close; and the whole services will, we are confident, contribute greatly to the prosperity of the missionary cause in the State.

The interest of the occasion was greatly enhanced by the presence of Rev. E. B. Bullard, who, with his family, is in a few weeks to leave for Burmah, and who was then seen and heard for the last time by a large circle of affectionate friends.

### Recent Intelligence.

FRANCE.—Mr. Willard writing under date of Aug. 10, says,—

We are, generally speaking, as prosperous as the nature of the case permits. There is no want of persons to listen to the truth, if the intolerance of the government did not, in many instances, prevent the assembling of the people to hear preaching. L— was greatly encouraged at C—, and not without reason. He had, from the beginning, sought an authorization from the mayor. The mayor assured him that it was not in his power to grant his requests; that the government alone could do it. Nevertheless he made no objection to the meetings until the month of June last, when, the assembly becoming so numerous that L— house could not contain them all, he was cited before the authorities, who, by an application of the law against associations to his case, formally forbade his receiving at his house more than twenty persons at a time. Thus the hopes of the brethren are, from time to time, blighted in their very opening,—our heavenly Father knows why; He, also, will abundantly reward the patience and toil of his faithful servants.

Mr. W. subjoins,—

I hope our difficulties will not discourage our friends on the other side of the flood. On the contrary, may they call forth deeper sympathies, and excite to more fervent prayer in our behalf. The numerous petitions addressed to the two Chambers on the subject of religious liberty, have, as yet, effected nothing. The question was discussed in the Chamber of Peers, but the Chamber of Deputies refused to hear the report, which should have been made in reference to it. The matter will not rest there; the petitioning will recommence next session.

GERMANY.—Mr. Oncken has so far recovered his health, as to commence public preaching again, yet "with great care." The Hamburg church continues to prosper; additions by baptism frequent. About \$100 have been contributed for the cause of missions, besides "gold and silver trinkets."

### Donations,

FROM SEPTEMBER 1 TO OCTOBER 1, 1843.

#### Maine.

Hancock Aux. Miss. Soc., Rev. James Gillpatrick tr., per J. T. Norton,

Samuel Hale, Jr. 1,06

Sedgwick, Benev. Soc. of

1st ch. and soc. 5,31

do., Female Prim.

Soc. do. do. do. 26,30

— 31,61

Penobscot, Joseph

Bowden ,75

do., Almira Bowden ,25

— 1,00

Deer Isle, L. Mayo ,25

Eden, Fem. Prim. Soc. 2,67

Mount Desert, do. do. do. 3,18

Brooksville, Mrs. L. Mirick ,50

— 40,27

St. George, 2d Bap. ch. and soc. 43,25

do., Charles Stearns 1,00

Damariscotta Mills, Bap. ch. 1,69

Nobleboro', 1st Bap. ch. and soc. 30,00

do., 2d do. do. do. 90,00

do., Daniel Day 20,00

— 140,00

Waldoboro', Bap. ch. and soc. 28,00

Newcastle and Alna, do. do. 51,29

Woolwich, do. do. do. 32,11

Mount Vernon, do. do. do. 17,25

New Sharon, Bap. ch. and soc. 16,78

do., a friend, for Bur-

man Mission, 5,13

— 21,91

Livermore, 3d Bap. ch. and soc.	11,00
Kennebec Association, col. after sermon,	24,71
Bloomfield, 1st Bap. ch., E. Coburn tr., as follows:	
Fem. Miss. Soc.	18,50
Male do. do.	12,00
	30,50
per Rev. Joseph B. Brown, agent of the Board,	402,71
Friendship, Bap. ch., per Cornelius Bradford,	5,00
York Baptist Association, Ivory M. Thompson tr., per C. S. Emery, as follows:	
Collection at the Assoc.	3,85
Sanford, 1st Bap. ch.	3,31
Lebanon, do. do. do.	3,36
Dea. Goodwin	5,00
D. Wood	7,00
Kennebunk village	11,00
Milton	8,50
Spring Vale	1,00
Wells, Fem. For. Miss. Soc.	14,42
do., Male do. do. do.	10,00
	67,64
	515,62

*New Hampshire.*

Peterboro', Dr. Smiley, per Rev. Horace Seaver,	1,00
Milford Association, the same having been contributed by Nashua 1st Bap. ch., per Rev. D. D. Pratt,	50,00
	51,00

*Massachusetts.*

Sturbridge Association, Leonard Barrett tr., per Rev. Horace Seaver—also a gold ring,	44,60
Newton, Upper Falls, mon. con., per Isaac Keyes,	8,30
Worcester, 1st Bap. ch., per Stephen C. Weston,	34,50
do. Co. High School Boardman Miss. Soc., per Asa Dalton,	3,00
East Brookfield, Young Men's Miss. Soc., per Rev. Job B. Boomer,	10,71
Malden, Bap. ch., per James Eaton,	11,78
Lynn, do. do., mon. con., per Jonathan Bacheller,	30,00
South Hadley, Miss Lucy T. Lyon, per W. J. Davis,	3,75
Boston, Harvard St. ch. and soc., mon con. for Sept., per John Putnam,	23,87
do., 1st Bap. Fem. For. Miss. Soc., Mrs. Louisa Brockway tr., for support of Mrs. Mason,	200,00
do., Mrs. F. G. Brown, per Rev. F. G. Brown,	10,00
Boston Baptist Association, per Henry E. Lincoln, as follows:	
Newton Fem. Miss Soc.	18,00
do., Upper Falls, do. do.	5,00
Woburn, Bap. ch., annual col.,	26,50
do., do. do., mon. con.,	24,57

do., Fem. Burman Bible Soc., for Bur. bible, Lydia R. Hutchinson tr.	20,00
	71,07
West Dedham, mon. con.,	7,00
	101,07
Westfield Assoc., — Wright tr., as follows:	
Cummington, for Burman Mission,	7,00
Granville	8,50
Chickopee Falls	31,00
Russell	3,61
Blandford	1,00
Springfield, 1st Bap. ch.	21,80
West Springfield, do. do.	17,00
do. do., do. do. Fem. Miss. Soc., for Bur. Miss.,	16,50
do. do., 2d do. do.	15,00
	121,41
Charlestown, Young Men's Bap. Miss. Soc., George Mayhew tr., towards support of Miss Waldo,	40,00
South Reading, Thos. Skinner, per Rev. Wm. G. Crocker,	2,00
Groton, Bap. ch., per Rev. Amasa Saunderson,	21,00
North Wrentham, Rev. E. G. Sears,	5,00
Barnstable Association, George Lovell tr.,	84,15
	755,14

*Rhode Island.*

Rhode Island Baptist Convention, V. J. Bates tr., as follows:	
Providence, 1st Bap. ch., mon. con. for Oct.,	47,20
do., Pine St. Bap. ch. Sab. Sch. Miss. Soc., per J. Boyce,	33,74
Warren Baptist Association, col. after sermon by Dr. Sharp,	41,84
do., Bap. ch., quarterly col.,	8,53
do., do. do., mon. con.,	10,67
do., avails of a breast pin, for educating Karen teachers,	50
	19,70
	142,48

*New York.*

Munroe Baptist Association, A. G. Smith tr.,	60,00
Two friends of missions, enclosed in an anonymous letter, per Rev. Silas Bailey,	20,00
Albany, 1st Bap. ch., per Wm. Soulden,	76,00
	156,00

*Virginia.*

Virginia Bap. For. Miss. Soc., A. G. Worthen tr.,	
For Assam Mission,	126,25
" general fund,	73,18
	199,43

*Georgia.*

Savannah, Mrs. Martha Johnson, for African schools, per Rev. Wm G. Crocker,	10,00
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<i>Alabama.</i>	
Brooklyn, A. McIver, for China Mission, per Thomas P. Miller,	5,00
<i>Mississippi.</i>	
Jackson, Bap. ch., per Mrs. Sarah M. Holloway,	10,00
Holly Springs, ch. and cong., per Rev. H. B. Hayward,	10,00
	— 20,00
<i>Ohio.</i>	
A lady, per Dr. Pattison,	10,00
<i>Florida.</i>	
Florida Bap. For. Miss. Soc., Rev. James McDonald Pres., per Rev. B. M. Hill,	
Abraham Mott	30,00
John Higginbottom	,50
George Pendaries	2,25
Jesse Carter	2,00
J. W. Lowe	2,00
A. A. Stewart	2,00
Thomas T. Prevatt	1,00
James McDonald	5,25
Mrs. Jane Jaudon	5,00
	— 50,00
<i>Legacies.</i>	
Boston, Mass., Jane Cargill, per Asa Wilbur, balance of legacy,	23,38
New York State, Reuben Marlett, per Sage & Pancost,	200,00
Chickopee Falls, Mrs. Hannah Briggs, per Mr. Wright,	151,00
	— 374,38
Sale of watch,	7,00
	— 2296,05
The treasurer also acknowledges donations from the following sources :	
<i>Indian Territory.</i>	
Shawanoë Mission ch., mon. con., per Rev. F. Barker,	6,12
Delaware & Stockbridge do. do., mon. con., per Rev. I. D. Blanchard,	11,25
	— 17,37
<i>Siam.</i>	
Bangkok, Chinese ch., mon. con., per Rev. J. Goddard,	6,82
<i>Assam.</i>	
Capt. Gordon, for support of schools in Assam,	109,09
do. do., for support of assistants,	68,18
	— 177,27
Major Jenkins, for premium to best scholar,	5,45
J. N. Martin, for schools,	9,09
	— 191,81
<i>Madras Presidency.</i>	
Madras, a friend to missions, per Capt. Gordon,	45,45
	— 261,45

BOXES OF CLOTHING, &c., From July 19 to Oct. 12, inclusively.	
A box of clothing from Ladies For. Miss. Soc. of Savannah Bap. ch., Ga., per Rev. J. G. Binney, for African Mission,	\$50,00
A box of cotton goods, clothing, &c., from Miss Lucy Temple (without advice*),	25,00
A half barrel of clothing from the Judson Miss. Soc., Charlestown, Mass., per Miss C. Haynes, for Mrs. Goddard,	40,19
A box of clothing, &c., from Mr. Asa Abbott, Holden, do., for Rev. J. Goddard,	3,00
A package of books from J. C. Crane, Richmond, Va., for Mrs. F. G. Davenport.	
A box of sundries from Mr. Upham, Salem, Mass., for W. P. Upham, Cherokee.	
Cash from a "a Penitent," Pa., for Rev. P. Mønster,	10,00
do. do. do., for Rev. A. Mønster,	5,00
A box of clothing, &c., from Ladies Benev. Assoc. connected with the Bap. ch., Weston, Mass., per A. Jones sec., for Shawanoë Mission.	
Cash from Mrs. J. G. Allen, Fairhaven, Vt., for Mrs. R. Day, Nellore,	4,00
A barrel of clothing, &c., from Ladies Sewing Circle of 2d Bap. ch., Suffield, Conn., per Rev. D. Ives, for Rev. R. D. Potts, Choctaw Mission,	32,00
A box of clothing, &c., from Bowdoin Square Miss. Circle, Boston, Mass., per Mrs. H. Dyer, for Cherokee Mission,	25,00
A box of clothing and cotton goods from friends, Utica, N. Y., per D. Bennett, for Rev. C. Bennett, Tavoy,	25,00
Cash from Miss. Soc. of Bap. ch., Woburn, Mass., for Shawanoë Mission, to be expended by Rev. J. G. Pratt,	20,00
A small box of clothing, &c., from Fem. Benev. Soc. and friends, Sturbridge, do., for Rev. J. H. Vinton,	6,00
A box of cotton goods from Springfield, N. Y., per W. L. Bigelow, for Rev. Miles Bronson,	26,06
A box of clothing and \$5,25 in cash, from Ladies of Bap. ch., North Attleboro, Mass., for outfit of Rev. E. B. Bullard,	30,00
A small box of clothing from Mrs. Sarah Griggs, Rutland, Vt., per Rev. J. G. Binney, for Rev. F. Mason,	4,50
Two pairs cotton stockings from Mrs. Nancy Wakefield, Webster, Mass., for distribution,	1,00
Cash from the Jewish Society, Glasgow, Scotland, received by Mrs. H. E. Dickson, for her school at Corfu,	22,22
Cash from the Jewish Society, Edinburgh, Scotland, received by do. for do.	88,88
	— 111,10

H. LINCOLN, Treasurer.

\* Letters of advice should always be sent by mail, notifying the boxes sent, their contents, address, and the names of the donors and places from which they come. The places from which they come should also be marked on the boxes.

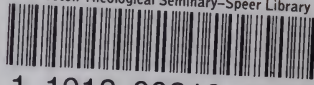


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